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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

Socialism is rapidly spreading in Russia, in spite of the repressive agencies of the Government.

The mosquito-netting operatives of Patterson, the Newark hat finishers, and the workers in a Philadelphia rolling-mill, are on strike.

The Socialist Lassalle was a Jew; the Socialist Jacoby was a Jew; and Karl Marx, the great Socialistic thunderer, is also a Jew.

Le Socialisme Progressif, published at Lugano, Switzerland, has an article from the pen of Albert Brisbane, entitled, "*Nécessité d'une Methode Intégrale de Science Sociale*"—which is thus introduced by the editor: "The following article has been sent to us by Albert Brisbane. It is the fruit of long meditations by a man who has learned much, reflected much, and experimented much: as such it is of great value."

The Government bill for the suppression of Socialism in Germany reads like a document of past centuries. Socialistic meetings are prohibited; also the collection of money for Socialistic objects; taking part in any Socialistic organization subjects one to fine and imprisonment; all Socialistic agitators are banished; idle persons must pay a fine, or submit to imprisonment if they are poor; all Socialistic printing-offices are to be closed by the police, and their materials sold for the benefit of the pauper fund; and all publishers and booksellers are forbidden to keep any Socialistic book or pamphlet under pain of fine or imprisonment.

"There is scarcely any thing we can think of at the present moment," says the Cambridge *Press*, "that would be so gratifying to us as the advent of some man of comprehensive mind and surpassing genius—one capable of grasping these questions of production and distribution which are so constantly rising to the surface, and which so deeply concern every human being. They are problems which are as yet unsolved, and which need either the profoundest study or the application of intuitive perceptions such as thus far in the world's history have never been brought to bear upon them."

No one will accuse President Chadbourne of Williams College of being a radical or Socialist, and yet he sweeps away the objection that Government must not assume any responsibility for the conditions of the laboring classes, lest it interfere with individual rights, with arguments that might have come from Karl Marx or Osborne Ward. "We have listened to this cry," he says, "long enough. Whatever is essential for the preservation of society can never be against individual rights, but must be for them. A popular government is but the agent of the wisest and best men in the community. It uses property for the general good. It interferes to quell mobs—to shoot down men when they break the law. Let it interfere to save them from becoming mobs: from becoming the materials of which mobs are made. Interfere with no man who is caring for himself and those whom he employs. Interfere with all who are fostering the conditions of mob life, whether they be individuals or corporations, laborers or capitalists. It would be well if the rich—individuals and corporations—felt their stewardship in this matter, so that for them no laws should be needed. It is to be hoped that this condition of society may be reached in the end."

WHAT IS THE TRUE UNIT OF SOCIETY?

EDITORS AMERICAN SOCIALIST:—Most Socialists at the present day will, I think, agree with H. B. Brown's criticism of Comte's very narrow and one-sided notions about the relations of the sexes; but when the statement is made that *order* is secured by making the family the unit of society instead of the individual, there are many, I think, who will not agree to it. The fallacy that underlies all of Comte's social theories is that he puts society first and the individual second, and, in fact, subordinate. Now the object of society is to furnish conditions for the development and maintenance of perfect human individuals. There would be no use for society unless it were called for by the necessities of the individual human nature. It has no place as an entity or an institution in and of itself. In fact, it is nothing except as an aggregate, more or less harmonious, of the individuals, past, present, and future, who compose it.

The problem is, not to subordinate man to his conditions, or the individual to the society, but to form a society based upon the needs of Human Nature as manifested in the individual man, and thus to harmonize the Individual and Society, or in other words to reconcile Freedom and Order. Order without Freedom would be worthless, and Freedom without Order is impossible. Our present form of society pivots on the monogamic family, and past forms of society have pivoted on other modifications of the family. What does this mean? It assumes that sex-love is the true basis of social order. Have we not already seen enough in the past, and can we not read clearly in the present enough, to show us that sex-love is not the true pivot of a harmonic society?

Because the mistake has been made in the past of basing society on love (sex-love), need we go on in the same way, when by studying our own natures we can see that there is in love an indestructible element of exclusiveness that forever unfits it to be the basis of society in the large sense? Is it not evident that as a base for society, which is composed of all the individuals existing and who have existed, we need a love which can embrace all? That love is called Friendship, or in its largest application, Universal Love, or Religion. It is, if I understand it, what is meant by "Christ Love." This is adequate for the purpose; it embraces all ages, both sexes, those we have seen as well as those we have not; it is as broad as the universe, which the true basis of society must be.

But Friendship or Universal Love, or Christ Love, is *not* the proper basis for the relations of sex or for marriage. Sex has its own love, which has its own laws, and which should govern in its own sphere.

And it seems to me that we shall never have a free and orderly society until we recognize these distinctions and see that while each human affection is good, holy, divine in its place and for its proper use, one cannot be substituted for or subordinated to another without producing discord.

Friendship is good, love is good; but it is fatal to give to friendship what belongs only to love. A true man may have such universal love in his soul that he is ready to help and work for every woman and every child of the race; but he would not, therefore, desire to marry every woman, or any woman unless he had for her the other kind of love, appropriate to sex relations.

It seems to me clear that we had best establish social relations on the broad basis of Friendship, giving Woman her freedom as the religious duty of Man to give and of Woman to take, and see what she will do with it. We may safely trust her to do what is best—to put the glorious superstructure to society, after we have assured the basis in that Universal Love which shall demand for every woman and every child the fullest exercise of their freedom, to be secured to them by the Order of Nature, revealed by Reason. F. S. C.

REMARKS BY THE EDITOR.

We called attention some time ago to the indefiniteness of the term "*Unit of Society.*" The word *unit* seems to send us to arithmetical calculations for explanation. In figures we talk of units, tens, hundreds, and it is understood that the tens are made up of units and the hundreds of tens. So by analogy we may call the simplest component of society, whatever that is, the unit, and conceive of the more complex forms, such as towns, states, nations, etc., as made up of these units. But the question remains whether we mean by the unit of society the lowest *personal component* or the lowest *social combination.* The writer of the above insists that individual persons are the true units of society, and in this he cannot be disputed if a strict use of language is to be observed. Still there is an actual and interesting question as to what is or should be the lowest *combination* of individual persons, and that combination may, without much impropriety, be treated as the "unit of society." This we suppose to be the common use of the term; and with this understanding the issue made in the above article and in that to which it is a reply, between individualism and the lowest social unit, is somewhat irrelevant. Whether Comte or F. S. C. is right on that issue, it cannot but be interesting and important even to the latter to settle the question whether the lowest social combination should be that of married pairs or some larger family-form. In this sense we have given our reasons for believing that the LOCAL CHURCH, which is equivalent to an Association or Community, is the true Unit of Christian Society (see AM. SOC., May 30, p. 172); and in this we are happy to find ourselves substantially supported by the high authority of Positivism.

We are also happy to find ourselves in accord with F. S. C. in regard to his special doctrine that UNIVERSAL FRIENDSHIP, and not sexual love, is the true basis of society. We should doubtless differ with him in regard to the relative importance of individualism in Socialism, and we recognize a connection and subordination between

sex-love and friendship, as he does not. But his general theory of "Christ love" or, as the New Testament calls it, "charity" or "brotherly love," is, in our opinion worthy of all acceptation. For the sake of comparing views, we append the following paragraphs from an article in one of our old volumes entitled "*The Superior Affection:*"

"There is in the world a form of affection which is at least a shadow of the communism of life that exists in heaven; and that is *friendship.* It is generally too feeble to be called love, but, like the heavenly love, it is universal in its nature. It is not limited to one's own family, or to the opposite sex, or by any considerations of age or rank. A man of genial heart has a circle of friendship that extends in every direction—toward those that are better and wiser than himself and those that are less so—to persons of both sexes and to all that are good; it transcends all family connections, and even national distinctions: it is as wide as humanity.

"This affection is so weak and rare in the world that it is not regarded as very essential. While a man is held under the most imperative obligations to be affectionate to his family, it is not considered a matter of duty that he should cultivate friendship. Parental and matrimonial love are the affections that are regarded as sacred and all-important; but this matter of catholic friendship is left to take care of itself.

"Our belief is that an affection very similar to friendship, and in substance the same thing, only far more intense, is considered in the Kingdom of Heaven the all-important affection. The Bible name for this affection is *brotherly love;* sometimes it is designated by the simple word *love, or charity;* but the thing intended by these expressions is best illustrated, so far as we have any shadows of it in the world, by the affection between friends. * * * * * *

"But sexual love evidently exists as a powerful element in human nature. What part has that to play, if we set catholic love on high as sovereign of the affections? The answer plainly is that amativeness must come in as the servant of catholic love. The present order of the affections must be completely reversed. The acute love that the novels make so much of as being the primary affection, to which friendship is only an accessory, must itself subside into an accessory to friendship. Love that turns in all directions, toward God himself first, and then toward all mankind, must occupy the middle of the picture, and the specialities of amativeness must come in as accessories."

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES BY E. T. CRAIG.

XL.

Under the conditions prevailing in the South of Ireland it could not be expected that those who had not had the advantages of education could appreciate its importance. But it was soon evident that some educational training, both of the infants and the youths, was necessary, both in relation to the present and to the future of our Community. This practical work had to be undertaken by myself in reference to the youths.

The system pursued differed from the usual plans which are still in use, which assume that education consists mainly in teaching the arts of reading, writing, arithmetic and grammar. These, however, are merely instruments; they are not knowledge. England is expending millions of money and dealing with millions of children, and the highest standard means a certain proficiency in reading, writing and cyphering; very useful as means to an end; but common sense is beginning to indicate the fact that they are paying too much for these mechanical aids to instruction. The remedy, however, is not yet clearly seen.

Education to be practical must be adapted to the capacity and future position of the pupil; to be efficient it should extend over the periods when the physical energies, the passions, moral tendencies, and intellectual powers are progressing toward their full development; and until good habits begin to assume a fixed and permanent character. The most easy portion of a teacher's task is to instruct children in reading, writing and cyphering; and the most difficult to guide and mold the moral disposition and the higher attributes of humanity. The readiest and most effectual way to attain the latter is to provide constant and congenial occupation for children and youths through every hour of the day. This should be done by their seniors duly qualified for the purpose, for children cannot do this for themselves. The sons of labor should have the very best possible training adapted to prepare them to enter with advantage into the requirements of the field, the workshop or the factory. Their educational training should be so conducted as to give them habits of industry, while their intellectual faculties are being exercised on their legitimate objects. It is as imperatively necessary to train some youths to exercise their muscles aright as it is to put the young horse in harness to enable him to become useful. To require youths to devote some three hours in the morning and nearly the same time in the afternoon in their present tasks is a needless waste of time and effort on the part of the teacher, and fraught with danger to the health of the pupil. The present system of education is better adapted to make mere consumers or distributers of wealth rather than useful producers. It is clear that the productive force of the world is not developed to the extent it might be if industrial training formed a portion of the daily work of our schools. How this can be realized must be left for consideration, when Fellenberg's system and Industrial Schools form the subjects of future papers.

The youths at Ralahine were employed at short intervals, in the workshops or the fields, in training them to the use of carpenter's tools and agricultural implements, and were instructed for an hour at a time, and especially in acquiring facility in drawing from real objects. The system pursued was manifestly to the advantage of the pupils as regards health, discipline, industry, love of work, mental quickness of perception, and mechanical, executive skill.

At Ralahine drawing was taught even before penmanship, for writing is a difficult kind of drawing to some children, and should not be taught till the hand and the eye have been somewhat trained to the use of the pencil, and to the observation in the direction, proportion and relative position of lines. Drawing, in the hands of a competent master, becomes an excellent means for cultivating and quickening the faculties of observation and comparison. Drawing was much enjoyed by the boys after they had been engaged in the workshops or on the farm. Constant, though varied and agreeable, occupation was found to be the most effectual means of forming their habits of self-dependence and love of labor.

It may be here observed that drawing was taught because of its power of arousing quickness of perception, rather than for artistic purposes. All are not alike successful with the pencil. Those who have the greatest aptitude may be easily discovered by the following plan. Place a dozen children in a line, and those which are found to have the greatest width between the inner corners of their eyes will prove to be the readiest with the pencil, providing the perceptive and imitative faculties are in average development.

If this were the place much might be said as to the vast waste of talent and genius arising from the present haphazard, happy-go-lucky way of selecting studies and professional pursuits for youths at middle-class schools and at the universities. I have repeatedly been consulted by parents, and have given advice directly opposite to their wishes and the apparent interests of their sons; but experience has demonstrated the truth of the relation between organization, capacity, and character. This has been forcibly illustrated in instances connected with trade, law, architecture and civil engineering. I recall a case in which parents expressed their desire that their son, then about six years of age, should be educated for the Church. The family had the patronage of a living at command. I told them he would utterly fail in the study of Latin and Greek. The parents nevertheless sent the boy to a large classical school. The father was a first-rate classical scholar, and second Master to one of the wealthiest Foundation Schools in England. The boy utterly failed under every Master. The parents then took my advice, sent him to the Military Training School at Sandhurst, where the youth took fifteen prizes, and is now successful as an Engineer in connection with the army in India. Many other cases of the like character might be cited in proof of the blundering modes now in vogue in the choice of *respectable* trades and professions without regard to the natural aptitudes of the young.

In illustration of the instruction given to the youths at Ralahine, I may quote the following copy of a letter of one of the orphan boys after he had been two years in the Community:

"*Dear Uncle:*—My friends having informed me of your kind inquiries concerning my welfare, and your wish to see some specimen of my progress at school, I take this opportunity of expressing the pleasure I feel in forwarding the present letter and the inclosed *drawing.* To enable you to judge of my progress in the latter, I may inform you that there are only two hours devoted to practice with the pencil in each week, the remaining school hours being devoted to writing, accounts, grammar, geography, and music, while the remainder of the day is spent in laboring for my support.

"For the present favorable opportunities I now possess for acquiring knowledge, together with the enjoyment of a comfortable way of living, I am indebted to the benevolence of Mr. Vandeleur, and to the kind superintendence of Mr. Craig; and by continuing to attend to his directions and advice, I hope to meet a continuance of your regard and esteem.

"I am your affectionate nephew, ——— ———."

COMMUNISM.

[From the Philadelphia Times.]

The great and grand object the founders had in view, when they projected a free government of the people, for the benefit of the people, was that the people should be free and equal in their rights, and in the pursuit of happiness, provided they did not infringe on the rights and liberties of others. And to promote this object, a free press was indispensable, so that all subjects intended to benefit the people could be freely discussed without prejudice or partiality. And the most important question that can engage the people now is their present miserable social condition.

Every one that examines this subject will find that those who produce the wealth of the country are rapidly drifting into the condition of the serfs of Europe. Instead of the Americans advancing, as human knowledge and science have in the last fifty years, and as they should in a free government, and especially in a land which God has blessed with such an abundance of everything to make His people happy and prosperous, they have stood still, or retrograded. What is needed most at this time is for people to follow the Divine principle of "Love thy neighbor as thyself." Is it possible for this to be put into practice, except in Communities, where all the members have an equal share of all things according to their needs? If people love each other as themselves, they will not want to live better than their neighbors, but they will unite and concentrate their efforts to aid and benefit each other by developing their spiritual, moral, intellectual, and physical condition, by observing the laws of nature, and the laws of their own being.

The degree of happiness that people are enabled to enjoy depends upon their intelligence, culture and refinement, and the more so as the whole community or nation becomes developed.

This is what they are striving to attain to at the Oneida Community, and if the world will observe truthfully, and await the result, good will grow out of the problem they are endeavoring to solve. There are a number of malicious reports circulated about them, which have often been refuted, but as usual the slanders of reformers are often repeated, but not the refutations of slander. * * * * *

It is a well attested fact, noted by a great number of visitors to the Community, that the children are remarkably fine, intelligent and healthy.

Outside of Communities, the "sins of the parents are visited on the children to the third and fourth generation." And why should not the law hold good in Communities, if they have sinned against God and nature?

Without advocating the system of "complex marriage," I contend that the genius of our free government should guarantee to every one the freedom and the right to enjoy their highest conception of what true religion consists in, and the kind of life it enjoins them to live, provided that their lives and conduct do no injury to others, or to society.

No religious or social error could long exist were people left entirely free to discuss and investigate all subjects, without prejudice or partiality, and popular sentiment allowed them to embrace the truth when found. Then deceit and hypocrisy would disappear, and honesty and sincerity would then prevail.

Society, or the members thereof who uphold the present social condition as the best that we can have, "should remove the beam" (crime, poverty, and social evils) from their own eyes before they attempt to remove the mote from Communities.

There exists in the United States some thirty Communities, and only the Oneida and Wallingford have adopted the system of "complex marriage." The others are celibates, or maintain the marriage system.

But they have nearly all proved the immense advantage that associate labor gives to the members over the isolated. Every member has a direct interest in its prosperity and success, and will of course work more energetically and economically, and produce better results, without the expense of being watched, to know if all are performing their duty.

In Communities people can outgrow their selfishness and bitterness, and expand into the grand and loving beings that humanity is capable of reaching.

People of limited means, by associating their means together, may form a capital that will enable them to commence business.

For instance, if a number of families would associate together, and purchase or rent a farm with large buildings, situated on a steam railroad, so that those having work in the city could come in the morning and return home in the evening, they would enjoy many advantages, especially if they could adopt the unitary home, having one kitchen, one dining-room and one laundry.

If twenty families could thus combine, five cooks could do the work better, easier, and more economically than twenty could in twenty kitchens, with twenty fires. In the laundry they could use steam or horse power, and thus have their washing done without so much hard work. Those relieved from household duties could engage in some other useful occupation, or manufacturing, that might be introduced as a business. They could associate a farmer with them, and raise their own produce; they could also cultivate fruits and vegetables for the market. Thus in time they would have a source of income that would enable them to increase their library, and adorn their home with the beauties of the arts. They would find also that in associate labor the

work would be done more cheerfully and quicker, thus giving them more time to improve their minds and enjoy life.

The various associations and Communities in the United States have fully demonstrated the practicability and the great advantage to be derived in living harmoniously and happily together. They are great schools in which people grow better, and become thoroughly indoctrinated with the principles of justice, and of "doing unto others as they wish to be done by." Therefore, it devolves upon those who are opposed to Communities to show to the people a more practical way by which they propose to so improve the nation, that people shall no longer live in dread of murderers, thieves, and the host of other evil-doers, which are a curse and disgrace to all civilization.

Society owes to itself to devise some means by which their children may go abroad in the city, park or country, and not become contaminated with obscene language, tobacco and rum.

There is work enough that requires the immediate and united efforts of all the teachers and well-wishers th. t love God and His children. The old systems have been tried for ages and have failed. G. D. H.

DISPLACEMENT OF LABOR BY MACHINERY.

A paper prepared by a Committee of the American Social Science Association, and read at their meeting in Cincinnati in 1878.

II.

Now all these various processes are wrought out by machinery. Machinery makes the bricks and saws the logs; the planing machine does the tonguing and grooving; the molding machine makes the molding; the doors, the windows, the blinds, the shingles—all, everything is done by machinery, and muscle is required only to put the parts together and in their places. Machinery does nine-tenths of the labor, and muscle the little remainder.

We will note the work of some half dozen of the machines now in general use in building and carpentry. The circular saw, controlled by one man, will saw more in one hour than can be done in ten hours with a hand saw; with the molding machine one man can work out more moldings than ten men by hand; in planing, the planing machine, controlled by one man, will do the work of fifteen or twenty men with hand planes; in cutting mortises and making tenons, one man with a machine will do the work of ten men by the old methods; with a jig saw he will do the work of eight men with the old tools; and with the band saw will do the work of twelve men by the old methods. These facts show a general displacement of muscle by machinery of at least 90 per cent. in our great building interests.

The Crispins of our fathers' time were thorough boot and shoe makers, and a numerous class. But now, after labor-saving processes have killed the ox and skinned him, and tanned his hide and dressed it, it does seem as if the leather was put in at one end of a machine, and at the other end is delivered a shower of boots and shoes, caught by girls and boys.

Until within the last twenty years all the watches worn in our country were of European hand-make, mostly English and Swiss—a business in those countries that employed thousands. But within the time mentioned, in Waltham, Mass., and in Elgin, Ill., two establishments commenced making machine watches, followed quite recently by some half-dozen other establishments in other places; and now in this country there is substantially no more sale for hand-made watches. Swiss and English are alike knocked out of time; large communities in those countries are in great want, absolutely destitute, because of our machine movements. The hand watchmaker also must find other employment, if he can.

Even the graders of our towns, cities and roads are displaced by machinery; the pick and shovel, wielded by brawny arms, until within a few years were the only forces used. Now the steam paddy displaces brawn; the pick and shovel are too costly and too slow. In San Francisco, its hills, covering miles of territory, have been removed by labor-saving processes. The steam paddy, controlled by two men, digs down and removes the hills at the rate of two or three scoops to the carload, and then in trains of a dozen or more cars are run to and dumped into the bays and hollows to be filled, compelling thousands of muscular workmen, with their picks and shovels, horses and carts, to find other employment.

Twenty-five years ago, the miner in California and Australia washed his gold in a pan, or in a cradle into which he had placed a couple of shovelsfull of earth, rocking the cradle with one hand and pouring in water with the other. Now, the gold miner conducts the water from some high point to a favorable position over his placer, giving a large fall, and from that position in hose to the washings, where, rushing with irresistible power through a small nozzle, it is turned against the solid hills of dirt, gravel, stone and cement, which it cuts down, dissolves, and through sluices, carries miles away to a favorable place for dumping, leaving the gold deposited in the sluice. In this manner hills 300 and 400 feet high, of the hardness of stone, melt and disappear like a bank of snow before the summer's sun: half a dozen men, by this labor-saving process, doing the work that would require an army with picks, shovels and cradles only.

Now, let us see what have been the general effects which have resulted from the use of labor-saving machinery. I will briefly sum them up in a few distinct conclusions.

First—It has broken up and destroyed our whole system of agriculture as practiced by our fathers, which required the whole time and attention of all the sons of the farm and many from the towns, in the never-ending duties of food production, and has driven them to the towns and cities to hunt for employment, or remain in great part idle.

Second—It has broken up and destroyed our whole system of household and family manufactures, as done by our mothers, when all took part in the labor and shared in the product, to the comfort of all, and has compelled the daughters of our country and towns to factory operations for ten to twelve hours a day in the manufacture of cloth they may not wear, though next to nakedness in the shivering blast; or to the city to ply their needles for eighteen or twenty hours a day, in hunger and cold; or to the street in thousands, spinning yarns and weaving webs that become their shrouds.

Third—It has broken up and destroyed our whole system of working in wood and iron and leather in small shops of one, two, or it may be half a dozen workmen, in every town, village or hamlet in the country, with blacksmith shops in near neighborhood upon every road, where every man was a workman who could take the rough iron or unshaped wood and uncut leather, and carry it through all its operations until a thoroughly finished article was produced, and has compelled all to production in large shops, where machinery has minutely divided all work, requiring only knowledge and strength enough to attend a machine that will heel shoes, or cut nails, or card wool, or spin yarn, or do some other small fraction of a complete whole.

Fourth—It has broken up and destroyed our whole system of individual and independent action in production and manufacture, where any man who possessed a trade by his own hands could at once make that trade his support and means of advancement, free of control by any other man, and has compelled all working men and women to a system of communal work, where, in hundreds and thousands, they are forced to labor with no other interest in the work than is granted to them in the wages paid for so much toil; with no voice, no right, no interest in the product of their hands and brains, but subject to the uncontrolled interest and caprice of those who, too often, know no other motive than that of avarice.

Fifth—It has so enormously developed the power of production as to far outstrip man's utmost power of consumption, enabling less than one-half of the producing and working classes, working ten hours a day, to produce vastly more than a market can be found for; filling our granaries, warehouses, depots and stores with enormons amounts of products of every description, for which there is no sale, though never before offered at such low prices, with multitudes of men and women in the greatest want—being without food, clothing, or shelter—without work, and consequently without means to obtain the simplest necessaries of life.

Sixth—It has thrown out of employment substantially one-half of the working classes. In fact, it has utterly destroyed all regular or constant employment for any considerable class in any industry, and is constantly and steadily displacing able and willing men and filling their places with women and children; leaving no place to be filled by, and no demand for, the constantly increasing numbers developed in our increase of population, in this way also rapidly adding to the number of the unemployed. It takes married women in thousands from their maternal cares and duties, and children but little more than infants from the schools, putting them to the care of machinery and its work, until quite one-third of the machine-tenders in our country are women and children; thus breaking down the mothers, slaughtering the infants, and giving employment to any who obtain it only upon such conditions of uncertainty, insecurity, competition with the workless, and steady reduction in wages, as create a constant struggle to obtain the little work they do have, and get such compensation for it as will barely support life even when in health.

These points show clearly the changes which have taken place in all our industries within a period of little more than half a century, changes greater than the world has before known during its whole existence.

THE COMMUNITY OF PYTHAGORAS.

Iamblichus, in his life of Pythagoras, relates that after journeying to the East in the pursuit of wisdom and knowledge, spending many years in Egypt and Babylon, the great philosopher returned to Samos, his native country, and from thence went to that part of Italy settled by the Greeks. "On his arrival at Crotona, which was the noblest city in Italy, he had many followers, amounting, as it is said, to the number of six hundred, who were not only excited by his discourses to the study of philosophy, but also to *an amicable division of the goods of life in common*, from whence they were called *Cœnobitæ* (people living in common). These, indeed, were such as philosophized. But the greatest part of his disciples consisted of hearers whom they called *Acusmatici*, who, on his first arrival in Italy, according to Nichomachus, being captivated by one popular oration alone, exceeded two thousand in number. These with their wives and children, being collected into one very large and common auditory, called Homocoion, and which for its magnitude resembled a city, founded a place which was universally called Magna Græcia. (Pythagoras being a Grecian). This great multitude of people likewise, receiving laws and mandates from Pythagoras as so many divine precepts, and without which they engaged in no occupation, dwelt together with the greatest concord, celebrated and ranked among their neighbors among the number of the blessed. At the same time, as we have already observed, they shared their possessions in common."

* * * * *

"With respect to generation, also, the Pythagoreans are said to have made the following observations. In the first place, they thought it necessary to guard against what is called untimely offspring; for neither untimely plants, nor animals are good, but prior to their bearing fruit it is necessary that a certain time should intervene, in order that seeds and fruit may be produced from strong and perfect bodies. It is requisite, therefore, that youths and virgins should be accustomed to labors and exercises and appropriate endurance, and that food should be given to them adapted to a life of labor, temperance and endurance. But there are many things in human life which it is better to learn at a later period, and among these is the use of venery. It is necessary, therefore, that a boy should be so educated as not to seek after such connection as this, within the twentieth year of his age. But when he arrives at this age, he should use venery rarely. This however will be the case, if he thinks that a good habit of body is an honorable and beautiful thing, for excess and a good habit of body are not very much adapted to subsist together in the same person."

COMMUNISM VERSUS INDIVIDUALISM.

[From the Boston Commonwealth.]

EDITOR COMMONWEALTH:—"Jane Green," your interesting and clear-headed correspondent, says "Communism" does not seem to her to be a remedy for our existing evils, and presents Mormonism as a sample of Communism, saying of it that "it does not seem to work well, and does not recommend itself to the community generally."

While not claiming that the laws of a perfect society have been fully discovered, and still less that they have been embodied in any of the experiments yet made (though we do claim that they most surely exist, and will be discovered and applied,) we think it is hardly just to take Mormonism as a specimen of Communism in practice. We know of no important part of that system that is based upon the combined or communistic principle, or that differs materially from the competitive principle of ordinary society. Why could she not have taken the Shakers, or the Ebenezers, the Rappites, or the Oneida Community, as specimens? Perhaps, however, "Jane" knows nothing about these Communities, while she does know much about the Mormons. There is one prominent reason why Mormonism would not be likely to attract women, especially; but the fact that several women have one husband *in common* hardly constitutes the Mormon life an illustration of Communism.

"Jane Green" may be correct in thinking that Communism—meaning by that a combined system of industry and living, and not simply Community of property—will not prevail to any great extent where individualism is so strongly marked as with us; but I think she is not. She has the same *feeling* that nine women out of ten have of Community life, that in it all individuality is lost. Such is not the case, however. A short experience in a Community would convince them of their mistake. I know from my own experience at Brook Farm, and what I saw at the North American Phalanx, that men and women have, on an average, a better chance for the expression of their individuality in such Communities than in ordinary society. I claim, and challenge a denial of it, that at Brook Farm there was not a woman, from the highest and most cultured walks of life, or the most common (and we had them from both), who felt any loss of individuality or of independence; but that they felt that they had made a gain in this respect. And I understand that this is true of all the existing Communities.

The *Commonwealth* has truly and finely said that these Communities "are churches that feed their members in a material as well as a spiritual sense"—or something to that effect. Let me mention a few "existing

evils" that are not found generally, if ever, in them—a column would not suffice to speak of their positive advantages.

There is no *poverty*, or any of the evils and crimes that inevitably result from it; no *gross ignorance*, and the fatal mistakes and errors consequent upon it; no *care*, with its embittering and sorrowing effects; no *worry*, to take all the sweetness and beauty out of life; no *competition*, to excite and antagonize, or to disturb those who feel its painful effects upon others; no *selfish rivalry*, to cause jealousy and unhappiness; no *loneliness*, or feeling that one is a burden upon others or upon society; no *anxiety for the future*, to destroy, as it so often does, the present happiness of so large a class.

I would like to add to this, but have already intruded too much upon your very valuable space. In conclusion, may I ask "Jane Green" if these are not prominent existing evils, and if a form of society that eradicates them is not worthy the thoughtful consideration and study of all who "love their fellow-men"?

C. H. CODMAN.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 19, 1878.

THE SOCIALISTIC UNION.

Last week we mailed to subscribers to the "Socialistic Union" the third list, including eighty names. A classification of this list by States gives the following result: 7 reside in Illinois, 6 in Massachusetts, 8 in California, 1 in Washington Territory, 2 in Michigan, 5 in Iowa, 8 in New York, 9 in New Jersey, 2 in Missouri, 3 in Kansas, 3 in Connecticut, 1 in Delaware, 1 in New Hampshire, 2 in Pennsylvania, 3 in Ohio, 1 in Vermont, 2 in Arkansas, 9 in Wisconsin, 1 in Georgia, 1 in Texas, 1 in Nebraska, 1 in North Carolina, 1 in West Virginia, 1 in Colorado, 1 in Ontario, Canada. Almost any one joining the Union can find a correspondent in his or her own State. When twenty more subscriptions shall have been received, the fourth list, of 100 names, will be issued.

"MODIFICATION OF POSITIVISM."

[This article is copied from the *Positive Thinker* by request of its editors, Messsrs. Henderson and Brown.]

The following friendly tho' somewhat misleading notice of the pamphlet, "Marriage and Divorce," lately issued from this office, is from our esteemed cotemporary, the AMERICAN SOCIALIST:

"The writer of this pamphlet, H. B. Brown, is the associate editor of Mr. Henderson's paper, the *Positive Thinker*, and is partner with Mr. Henderson in business. They are leading men in the 'Church of Humanity.' This pamphlet is, therefore, at least a semi-official document of the Positive Church and sect in this country.

"The object of this pamphlet, as expressed in its title, is to criticise Comte's teachings on the relations of the sexes. Now as it is a conspicuous point in Comte's philosophy that in the great organization of the sciences social science is the center of all, a criticism of his doctrine of the relation of the sexes attacks his system in a most vital part. In fact, it can be little less than a renunciation of his whole system, or at least of respect for him as a reliable teacher in that which is most essential to his system.

"Of course, the classing of the French Industrial Palace and other Communities with the O. C. in the last paragraph is a mistake. Complex marriage has not been realized anywhere except in the O. C. The writer simply adopts, out and out, the O. C. system in the place of Comte's. This is the first indorsement, so far as we know, that complex marriage has got from any great ecclesiastical body—for we take it that the pamphlet really speaks for the Church of Humanity—and considering the central importance of social science, it is hardly too much to say that this is almost a surrender of Positivism to Oneida Communism."

We will endeavor to set our brother right where we know or believe him to be mistaken. The criticism is misleading n that it assumes the pamphlet in question to be a "semi-official document of the Society of Humanity." The *Positive Thinker* is not, and never has been, the organ of that Society, nor does the writer hold any official connection with that body. Apprehending, some time since, that his connection with a paper which advocated the Religion of Humanity might give cause for such a conclusion, the writer resigned all official connection with the Society. It is quite true, however, that he is not alone in his dissent from the teachings of Comte on this noted subject, and it is equally true that the majority of that Society, although not entirely in unison with Comte on this subject, are nevertheless not in full sympathy with his critic.

Another mistake—and quite a common one is, that Positivism and the Religion of Humanity in America are inseparable from Comte. Positivism is simply that which is positively true, and the Religion of Humanity a result of human progress in the evolution of the spiritual nature of Man. Comte did but formulate that which was foreshadowed in the writings of many men both of his and previous ages. It was in the air—his keen penetration perceived and embodied it in a system more or less perfect, for which the world will ever be his debtor. But great as he was, as a thinker and a philosopher, he should not, as no one man can, be made a measure of the whole of Science and Humanity. Perfectionism may be Noyesism, but the world of Science and Humanity cannot be measured in the same way by Comte.

It is quite true, as asserted by the SOCIALIST, that Positivism, as apprehended and taught by Comte, is not followed strictly by any Positivists, at least in America; but such is also the case in every department of human knowledge. The "modifications" referred to are such as are inevitable from a wider experience—a totally different political system and surroundings.

Comte was a Frenchman, born and reared under a monarchy—educated in the tenets and accustomed to the forms of the Roman Catholic Church; it could not be otherwise than that his polity and scheme should partake of the nature, and assume the forms of the organizations with which he was familiar.* His mind also was, at one period of his life, known to be unsound, and how far his judgment might have been affected thereby, it is impossible to conjecture.

It is safe to say, that had he been born and educated under the influences that surround us, his methods would, no doubt, have been republican and congregational rather than the reverse. But these modifications, necessitated by our altered conditions, are not, as the SOCIALIST thinks, an abandonment of Positivism; but, its growth. May we return a word of critisism?

The Oneida people must beware of spiritual pride. Because they have achieved some valuable results that Science and Humanity will improve, they should only see that they need a broader and sounder foundation in order to perfect them. The lack, as we believe, of a scientific basis, with all which that implies, would alone make a "surrender of Positivism to Oneida Communism" impossible. Learn from it we may; indeed many Positivists, among whom is the writer, are ready and anxious to *incorporate* into the polity of Positivism whatever of Oneida Socialism can be detached from its theological influences: and that there is very much that is valuable in it, and for which the world will ever be the debtor of that Community we very cheerfully concede, and hope to show as occasion permits.

*We entirely agree with these criticisms of Comte. They sound like an echo of what we said of him in an article on the "Positivist Creed" published in the *New-York World*, Jan., 1869. Our theory about him was summed up in the sentence—"Comte wrote too early and in the wrong place."

REMARKS BY THE EDITOR.

We cheerfully give our readers the benefit of the above corrections, though we do not see that they seriously disturb the intent of our article. We did not say that Messrs. Henderson and Brown had any *official* connection with the Church of Humanity. A person may be a "leading member" without holding any office. Besides, it appears from what is said about the editors' resignation that Mr. Brown has been *till lately* an official member. Special pleading aside, the connection of the *Positive Thinker*, and by implication the connection of its editors, with the Church of Humanity, is, we presume, fairly indicated by the prominent features of the paper from which we copy the above criticism; and we find those features to be as follows:

1. A formal statement of the Creed of the Religion of Humanity, in twenty items. This is the first article under the editorial heading and stands there from week to week.

2. An Address by Thaddeus B. Wakeman on the Religion of Humanity. This is the longest and most impressive article in the paper—the *piece de resistance.*

3. Under the title, "*Worship of Humanity*," a collect of choice texts from the oracles of Positivism, and a quasi-Episcopal "*Prayer for Wednesday*," commencing with—"Holy Humanity, our mother and our benefactress, blessed be thou again for the fundamental tie of filiation, which is for us the school of love," etc., etc.

We were naturally pleased to find the social theory of the O. C. indorsed as substantially scientific, by a writer thus manifestly connected with and laboring for the Church of Humanity, and we only intimated that the indorsement was "*semi*-official," so that there seems to have been no very serious misleading.

As to the suggestion that we are in danger of "spiritual pride," we have a frank statement to make. The truth is, that in all our dealings with the Positivists (which have been many and in many respects pleasant and profitable) we have been in constant danger of losing our *self-respect*, by meekly accepting their estimate of themselves as the exclusive lords of science, and of us as pitiable aliens from that high domain by reason of our belief in Christianity. We confess that we would like to have our intercourse with them placed on a more even footing; and it was this aspiration—not spiritual pride—that tempted us to a little exultation over their acceptance of our social theory as scientific, and their criticism of Comte's theory as unscientific.

And here we may as well say, once for all, that we profess to be thoroughly scientific—Positivists if you please—in all our beliefs, and we consider Christianity a part of science. The work of our lives has been to get at the truth, the whole truth, and nothing but the truth, and that we take to be the first principle of a true scientist. We are as sure as the Positivists can be of the science that we hold—Christianity included—and we are as ready as they can be to abandon any belief for which we cannot give a good reason. We would like to have these professions recognized and respected, as they certainly never have been by our Positivist friends. They always feel free—as the reader will see they do in the article on which we are remarking—to assume that we are at work on a system which has no scientific foundation. They do not consciously intend to insult us; but what they say *does* insult us; for it means that we are fanatical drivelers. We must do ourselves the justice to say that instead of indulging in spiritual pride, we have borne these insults with the meekness of Moses thus far. But we confess we are glad of an opportunity to ask them to make room for us on their level—as would seem to be eminently reasonable, if they are going to pull down Comte's Socialism and set up ours in its place. We know ourselves to be just as scientific in our Religion as we are in our Socialism, and we know that sooner or later our Socialism will be credited to our Religion as its crowning glory.

COMMUNISTIC TENDENCIES.

It has already been pointed out by Socialistic writers that there is a strong drift in this age towards Communistic institutions. People find that when they can combine their interests in any work or sport they at once realize a profit, an economy, or an increased enjoyment. The extraordinary and growing popularity of picnics and excursion parties is an example of this tendency in the field of amusements. The founding and endowing of homes for the aged, the infirm, the fatherless, and for all those members of society who are incapable of providing comfortably for themselves, is becoming more and more common among philanthropists. These things indicate a generous impulse in the strong to protect the weak. Every now and then some new scheme of this character is announced in the papers. For example, here is a short article which we clip from *Frank Leslie's Illustrated Newspaper* of September 21:

DAY NURSERY AND CRECHE OF GRACE CHURCH.

"On the north side of East 13th St., between Third and Fourth Avenues, New York, stands a three-story brick house, painted brown. A Gothic portico, surmounted by a gilt cross, ornaments a short flight of stone steps. The words 'Grace House' in golden letters stand forth in bold relief upon the portico. This is a *crèche*, or day nursery, where poor mothers on their way to their daily work can leave to safe guardianship both the baby and any other little ones who are too young for school. It is also advantageous for the children, who are passed on gradually from nursery to partial tuition, and so on, step by step, till at nine years old they are launched out into the world of real school life.

"One day in the past week I visited 'Grace House.' Upon arrival I was saluted by the music of childish prattle, and, ascending one flight of stairs, I found myself in a lofty, well-ventilated school-room, containing a piano, a black-board, about thirty tiny armchairs, each chair occupied by a clean, bright, happy-looking, blue-pinafored child, all glowing with curiosity, and as free and unfettered as young birds in a downy nest. Miss Alice Egan, the matron and teacher, received me with the utmost courtesy and at once plunged *in medias res.*

"The school and *crèche* are supported by the congregation of the Episcopal Church on Broadway and Tenth Street. It opened on the first day of March in the present year with eleven children; it now numbers sixty-five, the average attendance being forty-five. Children are received from sixteen months to nine years of age. It is purely non-sectarian, and proselytism is forbidden under any pretext. The children are of all nationalities, and the Babel of infant tongues is singularly striking. On their way to their work the mothers leave their children, calling for them in the evening. One poor woman has six children in 'Grace House.' The inmates are fed on beef soup, pea soup, rice and molasses; codfish and potatoes on Friday. Every day the dinner is different, and it is always hot. The milk for the *crèche* is most generously donated by Mr. O. B. Potter. The little ones are fed on bread and milk and crackers. Every child gets as much bread as it can eat.

"'Oh, my!' exclaimed Miss Egan, with a comical gesture, 'what a quantity they *can* get through.'

"The *crèche*, or department for the younger children, is presided over by Mrs. Egan, the mother of the matron. There I found, engaged with toys and picture-books, a number of tiny toddlers, all clean as new pins, all fresh from the bath. In a smaller room there are a number of neat little iron cribs, and here lay pink-faced, mottled-limbed, tired-out juvenility, enjoying childhood's peaceful and dreamless sleep.

"Those who send their children to the *crèche* are not generally of the pauper class, but poor, respectable working-women, who, without the help of this nursery, would have to *pay* for having the child looked after at home, or else lose their daily employment. Besides this, there are few homes, especially in a city, where little children could have the benefit of such cleanliness good air, food, and care, as in this admirably managed establishment. What happiness and ease of mind to a working mother to feel that her infant is safe, and not left to the tender mercies of the dram-drinking virago whose whole control over the child left to her care lies in threats and starvation!"

This *crèche* greatly resembles the "Children's Department" of one of our American Communities, but it

would not do to call it a "Communistic Nursery," because Communism is not yet very popular. It makes no difference what it is called, however, so long as it is in fact a thoroughly Communistic institution. It only shows that good people—church members—are naturally Communistic, oftentimes without knowing it. In the same number of *Leslie's Newspaper* there is an illustration of "Wright's Summer Home for Friendless and Cruelly Treated Children," with the following description:

"The growing sympathy with the necessities of the sick and poor children of the metropolis, manifested in organized efforts for their relief, affords a most gratifying evidence of Christian progress and growth. During the last two or three years this spirit of sympathy has found expression, particularly, in the establishment of Summer homes at the seaside and elsewhere for friendless children. One of the more recently established institutions of this sort is that known as 'Wright's Summer Home,' under the auspices of the American Female Guardian Society, at Oceanport, about two miles from Long Branch, New Jersey. The Home was the gift of Mr. John D. Wright, the President of the Society for the Prevention of Cruelty to Children, with the condition that the children from the latter Society should be received as occasion may demand. The property was formerly known as the Dunbarton House—a favorite resort of wealthy New Yorkers—and consists of four acres of lawn and garden, well shaded with fruit and other trees, and a three-story house, containing about forty rooms. The cost of the house was about $20,000. During the past summer it has been crowded with children of the friendless and cruelly treated class (sent down in relays), who, while enjoying the healthful surroundings, have given one hour daily to their usual lessons. The benefits derived by the little inmates have been almost incalculable. The Female Guardian Society will receive thankfully any donations of cash or furniture which the liberal-minded may feel inclined to make in furtherance of the worthy enterprise."

By and by it will be discovered that there are "incalculable benefits" for adult people, in living together in large Community homes, and that not merely for the poor and friendless, but also for the rich and healthy. There is an immense amount of happiness in congenial association, free from care and worry, and with opportunity for culture and improvement.

"THE DESPOTISM OF COMMUNISM."

[From the Woman's Journal.]

EDITORS JOURNAL:—The Oneida Community had certainly no reason to expect your indorsement of its principles and practices; but it was natural to suppose that the JOURNAL, representing a cause which has itself been the subject of so much abuse and misrepresentation, would be careful not to abuse or misrepresent others. This illusion is, however, dispelled by the article in your issue of the 31st ult., on "The Despotism of Communism," which is a tissue of rumors and fabrications, evincing on the part of the compiler and inventor utter ignorance of his subject. Assuming that you desire to give your readers the truth on all questions, I offer a few corrections. You say:

"There is no despotism on earth so cruel as Communism; there are no slaves on earth so abject as its victims."

If this point is to be settled by outside opinion, that of your "editorial contributor," Col. Higginson, is entitled to its due weight, and you will find in your own columns of a few years ago a description of the Oneida Community, written by him after a personal visit to the Community, which reads not at all like a description of a lot of "abject slaves." And if it is a question to be settled by the Communists themselves, you will find the general testimony of those who have tested Communal life, even in the Communities that were short-lived, like Brook-Farm, Hopedale and Northampton, in your own State, to be that it is altogether preferable to individualism. No one will suspect Charles Nordhoff, the well-known author and editor, of being prejudiced in favor of Communism, and he gave the following verdict after visiting the different Communistic Societies of the United States:

"Communists do not toil severely.
"In a Commune no member is a servant."
"The Communist's life is full of devices for personal ease and comfort."
"Communists are not lazy."
"Communists are honest."
"They are humane and charitable."
"Communists live well, and much more wholesomely than the average farmer."
"Communists are temperate, and drunkenness is unknown among them."
"Communists are tenderly cared for when ill, and in old age their lives are made very easy and pleasant."
"Communists are the most long-lived of our population."
"None of the Communes make the acquisition of wealth a leading object in life; they are in no haste to be rich."
"The Communal life provides a greater variety of employment for each individual, and thus increases the dexterity and broadens the faculties of men."
"It offers a wider range of wholesome enjoyments, and also greater restraints against debasing pleasures."
"It gives independence, and inculcates prudence and frugality; it demands self-sacrifice, and restrains selfishness and greed; and thus increases the happiness which comes from the moral side of human nature."
"It relieves the individual's life from a great mass of carking cares, from the necessity of over-severe and exhausting toil, and from the dread of misfortune or exposure in old age."
"If I compare the life of a contented and prosperous, that is to say a successful Communist, with the life of an ordinary farmer or mechanic, even in our prosperous country, and more especially with the lives of the workingmen and their families in our great cities, I must confess that the Communist's life is so much freer from care and risk, so much easier, so much better in many ways, and in all material aspects, that I sincerely wish it might have a farther development in the United States."

What is that for a picture of "abject slavery?" You say:

"Recent admissions by the organ of the Oneida Community show that for many years no children were born in the Community. This was the will of the Society, and the wishes of individuals counted as nothing."

To say that the "wishes of individuals," in respect to the matter of having children, are "counted as nothing" in the Community, is to say what is not true. It is supposable that the "wishes of individuals" may, even in such a matter, be in accordance with the general wishes of the Society—a fact you make no allowance for. Many married people in common society prudently refrain from having children until their circumstances enable them to give them proper attention. The O. C. have simply followed this good example, and no one complains of despotism on account of it excepting those who know nothing about it. Other Communities have done the same; notably, the Separatists of Zoar, who, upon their settlement in the Tuscarawas valley, found themselves poor and subject to many hardships and privations; and they said to one another, "Let us clear our land, build comfortable houses, and pay our debts, before we have any children." And the proposition seemed good unto all of them, and they carried it out, and prospered greatly; and now have, added to their other blessings, many children. Such self-denial and prudent forethought, we opine, ought to be commended, rather than tortured into an act of despotism. Its wisdom is shown, in the case of the Oneida Community, in the fact that of the fifty children born since 1869 who have survived nativity, all remain to us. Had we given ourselves up to propagation in the usual way without forethought, we might have had the usual death-rate. You say:

"In 1869, the Community decided by vote that a certain number of children should be born, and selected the persons to be the parents. This rule is still followed, if the Utica *Herald* is good authority, the Community deciding by vote, every time, who shall be the parents of a child.....What interesting discussions must these have been at Oneida where men and women were thus mated by vote, as farmers mate their live-stock."

No such rule was ever "followed" in the Oneida Community; its men and women were never mated "by vote;" no such "interesting discussions" as your fancy pictures were ever held in its public meetings. The Community has its own way of treating such matters, but it does not involve the "despotism" of one man or of the whole Society; and while the aim is always to avoid combinations likely to result in unhealthy offspring, there is neither "repudiation of love and affection," nor forced maternity. You say:

"Commenting on this repudiation of love and affection, the Hartford *Courant* says: 'As accounts have it now, the Community holds together mainly through the general desire of each for his share of the common possessions, which is a sentiment precisely foreign to Communism.'"

This is unmitigated slander. The great body of the Community are acknowledged even by their enemies to be men and women who are governed by high moral and religious convictions—(see a late article in the New York *Independent*, and the recent testimony of Dr. John W. Mears of Hamilton College); and would not remain in the organization a day merely to grab the pieces when it breaks up.

You say, still quoting the Hartford *Courant:*

"'While to the credit of humanity be it said, the great disintegrating force is the love of Man and Woman for each other as individuals, and disgust at the attempts that have thus finally failed to extinguish sentiment, affection, and self-respect.'"

This is assuming the truth of the sensational story, that the Community is in process of disintegration—a story started by a reporter of the New York *Times*, so unscrupulous as to accuse us of the meanest kind of child-murder—a story refuted by the AMERICAN SOCIALIST, which goes to your office, by the New York *World*, the Boston *Commonwealth*, the *Republican* and *Union* of Springfield, the three daily papers published in Utica, and scores of papers all over the country. No such disintegration is going on; and, moreover, all talk about attempts in the Community to "extinguish sentiment, affection and self-respect," is the purest twaddle. The leaders of the Community know full well that it can exist and prosper only by subserving, even better than common society, the highest principles of humanity and religion. Yours respectfully,

WM. A. HINDS.

Oneida Community, Sept. 2, 1878.

COMMUNITY ITEMS.

ONEIDA.

—The "cold wave" reached us on the 13th.

—The children make 1000 trap-chains per day.

—A small fruit-order from Beyrout, Syria, dated Aug. 21st.

—On Thursday 18,390 cans were filled at the fruit factory. On Saturday, 23,000.

—The rooms on the three upper floors of the new wing are finished, and the occupants have moved in.

—A pyramid of pound-sweets, averaging ten ounces, was displayed on the Hall table. Mr. Thayer, who picked the tree, says it bore forty-five bushels.

—Grapes are early this year. The Wordens are deliciously sweet, but the frequent rains of last month swelled the pulp so rapidly that a larger proportion than usual have burst their skins.

—Two of the boys are running in opposition to Edison. They have invented a new motor. The other day, when the wind was blowing briskly, they sent up a large kite, fastening the cord to the handle of a baby-carriage in which a child was sitting. The carriage moved forward very steadily and at about the speed that a woman ordinarily walks. Although the experiment was highly successful, we can hardly recommend the kite motor for general use.

—An observer of the times commented as follows in last evening's meeting: "The ostensible, conspicuous effects of the hard times are the riots, the threatenings of the Socialists, etc., but if we search after the secret effects we shall find that they are discipline of heart. The hardness which has long existed between the North and South has been in a great measure removed by the quick sympathy and generous drawing of purse-strings which responded to the call from the yellow-fever sufferers. So much money has been contributed that the managers of the relief fund announce that they need no more. The troubles of the times are producing a general softening or education of heart throughout the country. Two kinds of Communism are struggling for prominence, and some signs show that the good kind is getting the upper hand."

CEREBRUM ABDOMINALE.

XXVI.

A philosophical friend, with whom we converse occasionally, believes that the natural form of man is *spherical.* We have heard him reason about his odd theory somewhat after this manner:

"Take the terms *conditioned* and *unconditioned.* By the unconditioned I understand existence that is *not* related to anything outside of itself: by the conditioned, existence that *is* related to things outside of itself. Now facts in the study of the universe as well as the nature of things lead me to infer that the unconditioned is spherical, and that whatever takes a different form is conditioned and takes its form from being so, that is, from being related to things outside of itself. The spherical form is one in which all the parts draw as near as possible to each other and to the center. They have a uniform attraction toward the center, and if they are free to assume the form their attraction dictates, they assume the form of a sphere by mathematical law. The spherical form is the most compact possible.

"The seminal germ of the human being is spherical, and the fœtus in the beginning of its growth is spherical, and its subsequent development into a different form, with arms, legs, ears, nose, etc., is in consequence, according to my theory, of its relation to the world it is about to enter. It takes a lengthened shape and throws out sprangles, as we may call them, to meet the conditions of its earthly destiny—legs for locomotion, arms to help itself with in various ways, eyes, ears and other features adapted to the nature of circumstances here. Instead of believing, as Swedenborg does, that the human form is the great archetype of the universe, I see in it only the sign and manifestation that man is conditioned.

"I say to myself, Really, in my inner being and as I appear to God, I am a sphere. The internal essence of my being is gathered about the center in the compact form of a globe, and this outside shape is only the flattening of the poles, as you may say, an exceptional circumstance in consequence of my being related to this world. Then in respect to my various faculties, as the

heart, understanding, will, muscular power, etc., I conceive of them as related to each other concentrically, like the strata of the earth or the layers of an onion. They are a spherical combination, one inside the other, with the *heart* at the center of all.

"I cannot think of God as sprangled out with arms and legs and fingers and toes. *The Great Unconditioned!* what does he want of legs? What has he to stand on? I conceive of pure spirits as necessarily globular—as assuming the most compact form possible.

"You have heard folks say in describing a pleasant sensation that it 'went all over them,' and like many other expressions born of feeling there is truth in this. Sensations which seem to be local in our bodies are really universal; and it is the part of true cultivation for us to realize that fact. In eating anything good we may learn to delocalize the pleasure and enjoy it to the ends of our toes. 'When one member rejoices all the members rejoice with it, and when one member suffers all the members suffer with it.' Imagine yourself like the ball of the eye, for instance, with one coating or tissue over another, answering to your various faculties; then instead of having the pleasure of taste in one place, it will shoot through all the tissues of sensation."

"We must learn to *curl up*," says our sage. "There is some animal which when it is attacked makes a ball of itself; we must learn to do that—train ourselves to the conception of spherical existence, give ourselves up from time to time to spherical reflection and withdraw from the sprangles."

We say to him, "What shall we do with our sense of beauty, which surely would decide in favor of the diversity of the human form as it is, over spherical monotony?" He says: "Are you sure we should see any beauty in the legs and feet, if there were no earth to walk upon? If you should see me walking on my hands with my feet up in the air, would you see anything admirable in my shape?"

Finally he says: "The conditioned and unconditioned are a duality; I only claim that the unconditioned is primary and dynamic and *spherical*."

We have not done justice to our friend's discourse, either in manner or matter; but we are afraid some of his ideas eluded our understanding, as that the universality of sensation in the body would abolish space between the members, and so on; but the location he gives the heart in the center of the sprangles is agreeable to our drift. This organ at the pit of the stomach is certainly as near the center of the body as possible, and would form the radiant point if the body could curl itself up into a ball. Who can doubt that the original germ from which all the growth and manifestations of life proceed, lies in this radiant point?

This theory is too grotesque, some may think, to connect with any thing sober; but after laughing at it we do find it connecting in our thoughts with other very serious discourses reported from the same mouth, and we are inclined to extend this chapter with two or three extracts from these. The first extract may be headed

SPHERICAL REFLECTION.

"When I preach my best sermon it will be on what I call *Centralism*. Everything has its center. The universe has its center, which is God. The human being has its center, which is the heart. Every subject which we think about has its center. For instance, *trouble:* we may take a superficial view of it, or a central view. The superficial view is, that it is distressing and makes us miserable. The central view is, that 'all things work together for good to them that love God.' 'No chastening for the present seemeth to be joyous but grievous, but afterward it yieldeth the peaceable fruits of righeousness.' Here is the superficial view, and the central view. In every situation we must go to the center. How shall we do it? The way is so simple that we are apt to miss it. We go to the center by *directing our attention there*. We go to God by directing our attention to him. We go into our own hearts by the direction of our attention. By perseverance in the direction of our attention we can go where we please. Paul could say to a church hundreds of miles off that he was present with them. He meant what he said. He first went into his own heart, then on the wings of his own attention he flew to them, and was actually present with them. Paul tells us to *feel after God*. We can't feel after him with our hands; but by directing our attention to him, and persevering in holding it on him, we shall find ourselves in his presence. Go to the center! go to the center!"

A QUIET HOME.

"How can there be real quietness and a restful, home-feeling in a great Community? Many people, I suppose, think there must of course be a feverish atmosphere where such a large number of persons live together. But I believe if we reach the genuine source of harmony, our peace and serenity will be in proportion to our numbers, and that there is a way for us to make a Community the quietest place in the world. It is my ambition to show that numbers, when rightly disposed, instead of generating confusion and feverish excitement, will produce the peace of God, serenity, and everything that makes home beautiful and delightful. I will tell you how this can be realized.

"Let every individual go home into his heart many times a day and seek to know God for himself, talk with him and pray to him. Let every one have a place where he can retire from the confusion of external business some portion of his time, and reflect and watch in his heart—let in a good spirit and make a quiet, heavenly home there. I am sure if this practice becomes a fashion among us, we shall, each one of us, contribute to the quiet and serenity which flow from fellowship with God; and when we put our contributions together, our peace will be like a mighty river.

"I wish all would give this principle a fair trial, and see if it does not insure them purer, evener lives. When you find yourselves with nothing in particular to do, go to your rooms and turn into your hearts. Go home and talk with God. He will give you peace. * * * * It is a great attainment to abide serenely with God, let outside distractions be what they may. When we have learned to do that, we can pass unscathed through the 'wreck of matter and the crash of worlds.' Dwell deep! Live in your hearts, where the world cannot come; for then the Lord, who is our Shepherd, will lead us by the side of still waters."

GOOD FELLOWSHIP.

There are in this world a few unsocial beings who prefer isolation, or even the company of wild beasts, to companionship with their kind. Such an one was the western frontiersman who, hearing that a new family had moved in only fifty miles below him on the river, declared that the population was becoming too dense to be endured, and that he must move away to where he could have elbow room. But the majority of men and women are longing for the close association and good fellowship which are born of love and confidence. They crave these in large measure, and they get but little of them in what we call civilized society. Evidence of this desire abounds in our imaginative literature; in the poetry and novels in which men picture the social relations which seem to them most to be desired. The charm which rests on the old homestead in which one's childhood and youth were spent with father, mother, brothers and sisters, all having a deep love for one another and a common interest in making home pleasant, has often been glorified in verse. Men and women who have grown gray in amassing a competence of their own, look back to that early period as the brightest and happiest of their lives. In a college course the brotherly sentiment of friendship for one's classmates is not the least of the attractions.

The fascination of many novels lies more in the association of interesting characters than in the action or incidents of the story. Take, for example, Dumas' tales of *The Three Musketeers* and *Twenty Years After*. These are not very refined stories, but they are strong, and have been much read. The four leading characters, d'Artagnan, Athos, Porthos, and Aramis, are young men belonging to the guards of King Louis XIII of France. All four are strong, hearty and generous, and are good soldiers. By reason of the difficulties and dangers they encounter in their service of royalty—and Dumas by no means spares them either perils or wounds—a deep attachment and confidence springs up between them, so that they assist and defend one another to the last atom of their strength. Their marked and dissimilar individualities only seem to intensify their mutual regard. They are poor and reckless of money, as soldiers are apt to be; but when one of them wins a handful of pistoles the others share in them. No one can go hungry while one has a coin. In their unity of purpose and of affection these men are able to balk the great Cardinal Richelieu with impunity. Whatever they undertake they achieve. They feel and say that four good men so united can face an army. As the story draws to an end the author sees no way of keeping his heroes together longer. To satisfy the reader they must achieve position and a fair share of wealth, and, following customs, he has one of them retire to live by himself in his baronial castle; another to conduct a large estate; a third he raises to a captaincy in the army; and plunges the fourth into the bosom of the Catholic Church. Although they secure their individual fortunes, the reader's satisfaction thereat is far overpowered by the painful sense of their separation. One feels instinctively that they would have been happier had they managed in some way to continue to live together, no matter how poor they might have been.

The fact that such pictures of unity and brotherly fellowship are so pleasing to great numbers of readers shows that there are multitudes who would be glad to realize something like it for themselves. Why should they not? What stands in the way? Why should not all men and women feel themselves to be brothers and sisters in one great human family, and so enjoy the mutual assistance, comfort and fellowship which they crave? It is because society is now organized on a system of isolated familism and private ownership of property. The selfish interests on which the system is based naturally and inevitably tend to throw men apart. Under an exterior of polite consideration lurk the hostilities of trade, jealousies in fashions, rivalries in the display of wealth, and all manner of unfriendliness.

Such a system cannot be the final one. Another, which will foster and develop unity, brotherly love, fellowship with our fellow men, must take its place. When, and how? No one can say, exactly; but it is evident that a pressure is coming upon the world which will necessitate important changes soon. The old order has continued so long that a great many people think it will last forever. We do not believe it can. Unity of heart produces unity of purse and a common ownership of goods, as in the case of the early Christians on the day of Pentecost and of the religious Communities existing to-day. Heart culture will make this state of things universal, and the sufferings which the old system is bringing on the world will produce the heart culture.

REVIEW NOTES.

DAY DAWNING; Or Reason and Religion Reconciled. By William Garrison Skillman. 12mo., pp. 256. Philadelphia: Harper and Brother.

Whatever may be said concerning the methods by which the author attempts to maintain some of his positions, we cannot but commend the reverent spirit in which this book is written. In these times, when reason is so often considered as synonymous with skepticism and antagonistic to faith, it is refreshing to see any one laboring honestly to harmonize two great forces which ought mutually to strengthen and support each other, but which are too often urged into relentless and fatal antagonism.

The primary thought in this book is, that there is a God, who is preëminently righteous, just and good; and that all his dealings with mankind have been entirely consistent with these attributes; a conclusion in which we heartily concur; as also with the author's conviction that the future of society is to be a state of Christian Communism—a social condition in which the influence of the Father and the Son upon the world will be more positively felt than heretofore; and that one great result of this will be the abolition of private ownership of all kinds. Under such a régime, the author thinks it will be easy for every one to work as energetically for the public good as now for his personal interest. Then people will live in tranquillity in large families, occupying dwellings adapted to their improved conditions, instead of being crowded into unhealthy city tenements or distributed in isolated dwellings over the country; and competition will be superseded by fraternity and Christian coöperation.

As to the means by which this change in society is to be effected, the author proposes the formation of a new political party whose chief object shall be to establish the improved order of things; and this party, when it is strong enough to enact laws, shall make such constitutional changes as shall favor the abolition of private property and superinduce a new form of property ownership in which the nation or the collective people shall own everything of value, and no individual shall claim any right to anything more than the use of what he needs for his personal comfort.

This is, at least, a peaceful programme, and does not contemplate any exercise of force or arbitrary effort. The movement is to be effected by the gradual conversion of the people to the new gospel; after which they will voluntarily submit to such changes and enact such laws as may be necessary to perfect the system in all its practical bearings.

The conception, on the whole, is not a bad one; and we should like to see it amplified and discussed in detail by those who are in the habit of thinking in this direction. For our part, as the author invites friendly criticism, we will point out what we consider one of the weak points in his scheme. We note that he falls into the mistake that has perverted so many of our politicians and would-be political economists, viz., that an inflation of the currency would carry with it a revival of business and plenty and comfort to the workingman. We consider this a great popular fallacy; and for a nation to attempt to establish its prosperity on such a basis would be exactly equivalent to an effort of a man to lift himself by the straps of his boots. The currency inflation which occurred during the war, and the temporary prosperity which accompanied it, give a color of plausibility to this idea; but we maintain not only that the business activity which prevailed during that period

was due to other causes than the volume of currency then in circulation, but that the present depression in business is mainly due to other causes than the contraction of the circulating medium. Money does not necessarily have an intrinsic value; but is simply a representative of value; and hence the only necessity in the case is to have such a quantity in circulation as to render all business operations easy. That this is the case at the present time is evident from two facts; 1st, there is a large amount of money in the market that is offered at a very low rate of interest—a rate much less than that established by law: and secondly, that a large proportion of the new silver coinage remains in the treasury untouched; the demand for it not being sufficient to call it out from the vaults where it lies. There being therefore all the currency already in circulation which is needed to satisfy the business wants of the nation, it is difficult to comprehend the logic by which some people demonstrate that an increase in the volume of currency would improve the condition of laboring men. That its sure depreciation would follow, and a consequent increase in the price of all the necessaries of life, is as certain as that two and two make four; but that a general revival of business would ensue is far from certain or probable.

The truth is, the currency question is a merely incidental one; and in the long run the volume of currency in any nation will adapt itself to the wants of that nation by a natural process of supply and demand. But the causes of national prosperity and national adversity lie far deeper beneath the surface, and must be sought among the great fundamental principles which adjust the balance between the wants of mankind and the provisions for their gratification.

THE SHAKERS OF THE NEW FOREST.

[From the Coöperative News.]

The Shakers of the New Forest, in Hampshire, numbering 80 persons, still under the spiritual guidance of Mrs. Girling, on Tuesday week, were ejected from a field at Hordle, in which they have been living for more than three years and a half. On the Saturday before, a quantity of household furniture had been taken from them under an execution for the sum of £20, which was owing to an outfitter. Soon after ten o'clock in the morning, on Tuesday, a large number of people began to gather in the road opposite the encampment, awaiting the arrival of the sheriff's officer, who arrived soon after half-past eleven. They found Mrs. Girling in the chapel, surrounded by the rest of the Community. Mr. Moore produced the writ of ejectment, which he read over to Mrs. Girling. Mrs. Girling asked if he had the heart, as a man, to turn these young girls and children all into the public road. Mr. Moore replied, "No, Mrs. Girling, not as a man; but as a public officer I am bound to do it." The contents of all the tents were carried out into the road. It was just three o'clock when all had been removed, nearly twenty men having been employed at the task. In one tent there were twelve beds which the men used; in the other, used by the female Shakers, there were eighteen double beds, the tent being 18 feet by 50 feet and 6 feet high. Mrs. Girling then left the field, followed by the whole of the Community, numbering just 80. As soon as they reached the gate they were met by the jeers and laughter of the multitude who lined the road for a long distance. The Shakers took up their position on the top of their goods, which ranged for about a furlong on each side of the road. A man was put in possession of the field who admitted visitors at the charge of twopence over the encampment, and soon a small dancing party was started in the chapel, the dancing not being of the Shaker fashion. When asked what they were going to do they said they did not know—"It was all in the Lord's hands; He would provide for them." They had been offered two fields in different places, but declined to accept either as they were connected with public houses. On Saturday Mrs. Girling appeared before the magistrates at Lymington, charged with obstructing the highway by allowing her goods to remain there. They had been there ever since Tuesday afternoon. Mrs. Girling said they had nowhere to go. The magistrates said the charge would be withdrawn if they would remove the things; they proposed adjourning to the next Saturday, with the understanding that if the goods were not removed they must put the law in force against her as against vagrants. Mrs. Girling said she would do her best to remove the things by next week.

Later.—Mrs. Girling has again appeared before the Lymington magistrates, and the summons was discharged on the ground that the goods of the Community were in the highway "under force of circumstances," and would be removed as quickly as possible. The health of Mrs. Girling and her associates is reported to be good, in spite of their exposures; and as friends have offered to advance money for their relief it is probable that they will soon have a new home.

ONE OF GOUGH'S STORIES.—At a political meeting the speaker and audience were very much disturbed by a man who constantly called out for Mr. Henry. Whenever a new speaker came on this man bawled out "Mr. Henry! Henry! Henry! I call for Mr. Henry!" After several interruptions of this kind at each speech, a young man ascended to the platform and was soon airing his eloquence in magniloquent style, striking out powerfully in his gestures, when the old cry was heard for Mr. Henry. Putting his hand to his mouth like a speaking trumpet, this man was bawling out at the top of his voice—"Mr. Henry! Henry! Henry! Henry! I call for Mr. Henry!" The chairman now rose, and remarked that it would oblige the audience if the gentleman would refrain from any further calling for Mr. Henry, as that gentleman was speaking. "Is that Mr. Henry?" said the disturber of the meeting. "Thunder, that can't be Mr. Henry! Why that's the little cuss that told me to holler!" Mr. Gough adds, that in telling this story to a man who could never be made to see the point of a joke, after studying for some minutes, the man asked him: "Well, Mr. Gough, what did he tell him to holler for?"

ONE THING AND ANOTHER.

"Have a shine?—only five cents."

That cold wave came in time. Touch us again with your North Pole.

The yellow fever begins to be less terrible, and the people take courage.

The fever smell of Memphis can be detected three miles away in the country.

King Humbert seems to like all the pomp and etiquette of ceremonious royalty.

The *Graphic* speaks of the prayer of Ahab. Didn't know that Ahab made his fame in that way.

A letter from Disco, Davis Strait, dated July 12, says the whaling fleet was having just no success at all.

Three Republican Congressmen and two Nationals elected in Maine. That wasn't Murch of a conservative victory.

A Philadelphia concern is about sending three immense locomotives to Australia, one of which is capable of drawing 100 loaded cars.

Some of the old Western miners have come back and are trying their new methods in the gold-fields of North Carolina and the States South.

New Hampshire has a new tramp law, and under it John Roark, the first victim, has been sent to state-prison and steady work for fourteen months.

They are carrying American pigs and beef creatures to Belgium. Glad of it. J. W. Forney says that the working folk of that country don't get meat very often.

The sufferings of the plague-stricken district do not all come from the fever—as many as 27,000 people have been thrown out of employment by the stoppage of business.

The Massachusetts Nationals have nominated General Butler for Governor and, considering how things have gone in Vermont and Maine, they have more ground than ever for expecting to elect him.

If the lawyers and judges have made a mess of this world, and can no longer be depended on, then we must take hold and amend human nature till it is too clear-headed and just to get into the law at all.

The New-York Chamber of Commerce wants the Custom-House business altered in nineteen different places, all which makes it very plain that the importations of goods is a sort of game between the merchants and Government.

Austria is now said to have 200,000 men in Bosnia, with possibly an all-winter job before them. The insurgents, 36,000 strong, are concentrating at Belina, where they are intrenching themselves, and intend to make a sort of Plevna stand.

The damming of the Tiber at Rome, for the exploring of its bed, is likely to be exceedingly interesting to antiquaries. An ancient bronze statue is one of the treasures already brought to light, and architectural fragments are innumerable.

When we pay a judge $17,500 a year we want him to sit on the bench and work more than 81 or 188 days in that time. We want a man who can dispose of law-suits as fast as they are tossed in at him—want him to be lively, like a boy catching kegs thrown from a cooper's wagon.

The Albanians are in a very distrustful state lest their country should come under some Christian power. Their "League" is said to number 45,000 well-armed and equipped men. Mehemet-Ali-Pasha, the late Commander-in-Chief of the Turkish army, was killed in a considerable engagement while visiting their province for pacification.

No one of the three parties in Maine succeeded in electing its candidate for Governor. This throws the election upon the Legislature, and gives the Nationals the balance of power. It is probable that they will secure the aid of the Democrats and elect their own man for Governor. This unexpected turn in the Maine campaign gives a new aspect to the National Greenback movement everywhere. The Democrats tumble to it and the Republicans tremble. If either one of the old parties goes to pieces for the sake of capturing the new one, it will be the Democratic. If they will do so and really espouse the cause of labor, after throwing away all their fallacies about paper money, we will go for keeping theology out of politics, and refrain from calling them the devil's party.

Pretty fine men are glad now to enlist as soldiers rather than be without a steady job. A graduate of West Point, who afterward got to be a Confederate Major General, is reported to have joined the army as a private. Suppose he wanted to get away from the horde of generals, colonels and captains into a society less numerous and more select.

Dr. Jones of New Orleans says he has subjected the air in the room of a yellow fever patient to minute microscopic examination and found that it was swarming with infinitesimal sporæ, both of vegetable and animal organism, and of about one twenty-thousandth part of an inch in size. He is not yet ready to draw any conclusions as to cause and effect of those sporæ.

The Southern Democrats in Congress now have twenty-three out of the forty-three Committees, and this fall's elections are likely to give them a still stronger hold on the legislation of the country, if the Democrats are victorious. The interests of the Republicans seem to lie in the direction of coalescing with the Nationals where they are not able to defeat the Democrats single-handed.

It is more and more apparent that the press does not lead public opinion—does not, indeed, even fairly indicate the drift of it. The newspapers are quite likely to get in front of the current and try to stem it, all the while denouncing it, and calling it bad names and declaring that it is not going to be much of a flood after all. That was their attitude before the remonetization of silver, and that has been their attitude ever since the beginning of the National Labor-Greenback movement.

It was understood that Germany had addressed a note to the powers represented at Berlin calling their attention to the fact that Turkey is not fulfilling the terms of the Berlin Treaty worth a cent. Now the Porte has sent an elaborate letter to the Powers demanding that that little Greek shall be kept from bothering around and setting up his preposterous claims. Greece has put in a word, too, praying the Powers to make the Turk stand up to his treaty obligations. Hope they will. We go for a united Greece, embracing all the Greek-speaking islands and people.

"The country," says Geo. Alfred Townsend, "is over-populated to all human interests when it has a million or more men brought here to do one thing which is done no more and expected to do another thing they do not understand. Take the unemployed sailor, scholar, ship-builder, miner and peddler; how can he farm, any more than the farmer can sail, or teach, or follow a craft? The war lasting as long as it did and continued by enormous spasmodic industry, left our older States full of specialists who spent as they went and married, too; and, now, seventeen years after the war, their children are coming forward and read newspapers and soon will vote. Has any intellect in public life been thinking of how to disperse these people?"

Cleopatra's Needle has been set up at last on the Thames Embankment, London. It looks old and rusty and a good deal belittled by its modern surroundings. The process of erection is thus described: "After the obelisk had been landed on the bank of the river it was placed horizontally upon a staging made of very strong beams, which were built higher and higher, the obelisk rising with it until a sufficient height had been attained. Then around the obelisk, a little below the center, was built a strong casing, terminating in two great cylinders like the trunnions of a cannon. Meanwhile at each side of the staging had been built supports, the tops of which were hollowed out to receive the trunnions. The staging was then knocked away, and the obelisk hung horizontally in the air, supported by the trunnions and with its base in such a position that on becoming perpendicular it would rest upon the pedestal. The operation of removing the staging and turning the obelisk into position was performed on Thursday, the 12th, with complete success."

The *Golden Rule* picks out this paragraph from one of the works of Lord Beaconsfield:

"Perhaps, too, in this enlightened age, as his mind expands, and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Had it not been for him the Jews would be comparatively unknown, or known only as a high Oriental caste which had lost its country. Has he not made their history the most famous history in the world? Has not he hung up their laws in every temple? Has not he avenged the victims of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom?"

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